# SMALL BUSINESS

# AND

# RACIAL JUSTICE

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## I. THE PROBLEMS OF RACE AND RACE DIFFERENCES

The United States was settled as a result of the migration of peoples from every corner of the earth. To its shores have come men and women from Poland, England, Germany, Italy, Russia, Norway, Switzerland, Sweden, Japan, China, Africa, and many other countries and regions. As a result, the American population is a mixture of numerous races and nationalities. Many of the difficulties involved in adjusting so many different peoples to American life, have arisen, in large part, because of popular misunderstanding and ignorance. On few subjects are people more dogmatic and prejudiced than race; yet, on few are they more woefully misinformed.

If one should ask a random group, "What is race?", one would receive almost as many different answers as there were individuals in the group. Some would define race as a particular nation, like the "British race." Others would confuse "race" with an apparent physical type, such as Arabian or Jewish; or use the word to describe those speaking a certain type of language, for example, the "Latin race," lumping together the Spanish, French and Italians. Many persons like to talk about an imaginary "pure" race, which existed in the dim past but has since been "tainted" by mixture with other races. None of these definitions is correct.

Several different forms of classification of the races of mankind have been made. Among the most common bases of classification are: (1) Cranial form - or the structure of the skull, (2) Stature, (3) Hair form, (4) Skin color, (5) A combination of all of the above traits.

On the basis of the shape of the skull mankind has been divided into two main groups - long-headed and round-headed; on the basis of the form of the hair, we have the straight-haired, wooly-haired, and an intermediate group of curly-haired; on the basis of color of the skin, there are three main races - white, yellow, and black. Properly defined, the term race means the physical line of people descended from a particular group of ancestors, and, in that way distinct from other peoples.

One of the oldest classifications of mankind and one still in popular use is that based on the color of the skin. These divisions of mankind have also other definite biological differences. Here we can note only a few of their physical characteristics.

Members of the yellow, or Mongolian, race have yellow skins and straight, black hair, slanting eyes, wide faces and round skulls. The yellow race includes the Chinese, Tibetans, and Eskimos. The American Indians, usually called the "red men", are a branch of the yellow race. Because the Indian's skin is of a slightly different hue, many persons do not realize that he is related to the Chinese. The Japanese are a mixture of Mongolians and Malayans. Members of the black (Negro) race have kinky hair, dark skins, flat noses, and very long heads.

The white race includes three main groups: the Nordic, the Mediterranean and the Alpine. The tall, blonde, blue-eyed, long-headed type is called"Nordic", that is, the north European division. The short, stocky type, with dark eyes, dark hair, and long skulls, belongs to the Mediterranean group found mainly in southern Europe. Between these two extremes of tall blondes and short brunettes, there is the "Alpine" group, dwelling mainly in central France, Switzerland, southern Germany

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and parts of Russia. The Alpine type, however, is found in every country, from Ireland to Russia. Members of this group are of medium height and intermediate in color between blondes and brunettes. Their heads are relatively round, if compared with the long-headed Nordic and Mediterranean types.

While the main races of mankind have these general physical traits, we should be on our guard against too precise and dogmatic statements about racial traits.

We would have to go far back into the past to find a race which might be considered "pure". All existing races are mixtures of several racial stocks. Historical evidence would seem to indicate that race mixture has aided cultural achievement, since all the great civilitations have been produced by highly mixed types. European civilization for the most part was created by a blending of the three types of the white race. The United States is one of the best examples of race mixture within the white race.

We have said that race is primarily a matter of physical differences. But, among the various peoples different patterns of living have also been adopted. There are, thus, cultural as well as physical distinctions between races. Every individual belongs not only to a racial but to a cultural group. That we may better understand the meaning of cultural differences, let us say that man, in adjusting himself to his environment, has developed habits and ways of doing things: he has made tools and devised laws to regulate group life. Each generation receives what the last has built, thought, and achieved. Along with the physical or racial heritage, every individual has inherited a cultural heritage,

consisting of material things, like buildings, automobiles, machinery, shoes and typewriters. He also has about him a non-material heritage, consisting of such things as belief in God, ideas of right and wrong, and many customs and folk-ways. Man must adapt himself to both the material and non-material cultural heritage. Each racial group, therefore, has its own cultural environment, which plays the major role in its life. It is common for people to confuse the cultural heritage of a people with their racial traits. This leads to all sorts of misunderstanding.

Because members of certain races have accomplished more than others, there arises the question of racial superiority in intelligence. The racial group that is best able to make a living in its natural environment should be considered superior for that region. The white man has always considered himself superior to the Negro, yet West Africa, the home of the Negro, has been called the "white man's graveyard", because the latter has never been able to adapt himself successfully to this climate and living conditions. Even the advances of medical science have been of little aid to the white man in Africa; he cannot stand the intense, damp heat as well as the native Negro. If he does not die from some tropical disease, the climate saps his energy. The Negro, however, with his simple food and crude living conditions, can work hard and stay healthy in hottest Africa.

The Eskimo is another example of a racial group which manages to live successfully in a harsh natural environment. If the Eskimos had not been able to adjust themselves to their stern climate, they would

have died out long ago. White men find it wise to follow the Eskimo's way of living when they are in his country. Thus, the Negro and the Eskimo are both capable of adjusting themselves to certain environments; and, hence, can be called superior in this respect.

Racial groups, doubtless, show differences in mental traits. But do these arise from the physical basis of race, or are they associated with cultural distinctions? So far, no adequate tests have been devised which measures "pure intelligence", irrespective of the cultural heritage, we cannot demonstrate that one race is actually mentally superior to another.

Since we have no accurate means of precisely testing the comparative abilities of different races, our popular attitudes towards race are based mainly on prejudice and inadequate scientific information. Dislike of strange faces seems to stem chiefly from a trait in human nature, called "consciousness of kind", which causes people to admire and enjoy things with which they are familiar and to fear and hate that which is strange.

In the modern world, racial hatred is very bitter and real. Such hatred exists in many places between the white and yellow races and the white and black races. Much of it has arisen because the white race, considering itself superior, has assumed the duty - the "white man's burden" - of ruling the world, including their black and yellow brethren. This has aroused, of course, extreme resentment on the part of the black and yellow peoples. The world may have to pay a heavy price, in years to come, for any attempt to settle the question of racial superiority. In the Orient, India, Africa and other parts of the world, the supposedly inferior black and yellow races are trying to overthrow white rule and assert their independence. Some of our ablest students of international

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affairs and racial contacts believe that wars between the races, more terrible than anything man has ever experienced, may occur within the next century.

Race prejudice can be overcome only through proper education. People must be educated to the realization that no race is universally superior to another, and that all are entitled to an equal chance in the world. Attention must be paid to spreading knowledge about other races, for this will lessen the feeling of strangeness, and, therefore, reduce fear and hatred.

II. SMALL BUSINESS EXPANSION SHOULD PROMOTE RACIAL JUSTICE.

The second World War has been portrayed as a war for freedom. One form of freedom which has been sought is freedom from race prejudice. It was racial prejudice which did more than anything else to discredit the Nazi regime maintained by Hitler. Little will have been accomplished through the expenditure of hundreds of billions of dollars and tens of millions of lives in the War if the race prejudice against which we fought, is allowed to reassert itself in the post-war world. It would be especially calamitous if it should gain headway in the United States.

One of the main causes of race prejudice and of ill-feeling among the races arises out of the struggle for freedom to work. When a man or woman finds that a job is denied to him or to her, solely or mainly because of the fact of race, deep resentment is bound to set in. This resentment, born of economic frustration, gives rise to a strong race consciousness. As this flourishes, it creates an ever greater impulse

on the part of the so-called "master race" to suppress the alleged inferiors.

Nothing will accomplish more in undermining race prejudice than to see to it that economic opportunities are open to all, in proportion to their talents, training and opportunities, without regard to race. So long as any economic avenue is closed to members of a given race, then racial resentments are bound to thrive and grow, thus stimulating counter measures to suppress any assertions of racial equality.

To state that economic opportunity ought to be open to all, irrespective of race, is no argument, in itself, for free race mixture. Equal economic opportunitites for all races does not involve, in any way, the issue of social mixture between races or of intermarriage between races. This is an entirely different question which must be argued and settled on quite other grounds. Nor need it be argued that equal economic opportunities for races must involve indiscriminate association of all races within any given plant during working hours. Any desirable degree of racial segregation can be accomplished without any denial of equal opportunities.

Extensive studies which have been made of racial abilities fail to support any dogma to the effect that certain races are so inferior that they must be limited to definitely menial occupations. This does not mean that everybody is equally capable to fill any or all jobs. But these differences in ability are to be observed even more markedly within any given race than with respect to differences between races. All that can be reasonably demanded is the equal opportunity of every man and woman to earn his or her living, according to ability and talent, without any racial discrimination.

It is especially important and mandatory that small business expansion in the United States should be free from any taint of race prejudice. One reason for this is that small business presents the only industrial opportunity which is open to millions of Americans. Only a relative handful can take an active part in big business, except as employees. Small business opens an opportunity for millions to set themselves up in some independent business. This opportunity would be sadly limited if racial restrictions should be allowed to dominate the scene. If small business is adequately developed and protected, it will also employ millions of persons. Here again, racial discrimination would be a fatal obstacle to the desirable development of small business enterprise.

Since there is a great diversity in the nature of small business projects, this type of industrial activity is peculiarly well adapted to exploit the special talents of various racial groups. For this reason, small business ought to be very well suited to the promotion of industrial opportunity, irrespective of race. In other words, small business should be especially suitable to the advancement of racial justice and opportunity in the economic field.

Steps are being taken to insure economic justice and opportunity for all races through the so-called Fair Employment Practices Acts which are beginning to be passed by the several states. Even a national Fair Employment Practices Act is now being actively agitated in Congress. American small business will find it very much to its advantage to support this type of legislation. It is, obviously, equally true that friends of racial equality should favor the growth and protection of small business enterprise.

What has been said about equality of economic opportunity, irrespective of race, applies equally decisively in regard to religion and economic prospects and advantages. It is, if anything, even more absurd to deny a man or a woman the right to a job on the ground of religion than to exclude them because of racial characteristics. Many of the original American colonies were founded as havens from religious persecution in Europe. Religious freedom is guaranteed in our Constitution. There is no foundation in ethics or social justice for economic discrimination on the grounds of religious affiliations. Religious freedom and economic freedom should march, arm in arm in any country dedicated to democracy and liberty.